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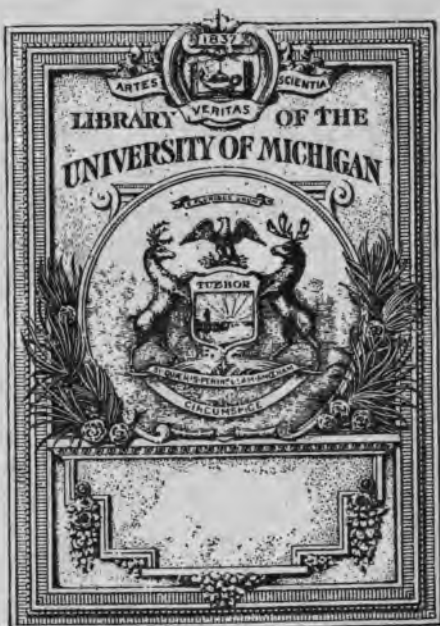
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SOCIAL EMANCIPATION
OF
THE GIPSY

By
JAMES SIMSON.



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THE SOCIAL EMANCIPATION

OF

THE GIPSIES.

BY

JAMES SIMSON,

Editor of

SIMSON'S HISTORY OF THE GIPSIES."

And Author of

"CONTRIBUTIONS TO NATURAL HISTORY AND PAPERS ON OTHER SUBJECTS," ETC.

'And hath made of one blood all nations of men.'—ACTS xvii. 26.

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PREFACE TO THE AMERICAN EDITION.

I HAVE said, at page 11, that owing to its "practical unfamiliarity with the idea of two distinct races living on the same soil," "the principle, or rather fact, here involved" in the Gipsy nationality, in a more or less mixed state as regards blood, and living exactly like other people, "is evidently very difficult of comprehension by the British mind." And that in America "the extreme prejudice against the Gipsies, and the consequent singular incredulity towards anything good or sensible that may emanate from them as a race," are "somewhat obviated" by "the distance from the location of the people principally described."

On a previous occasion I said that the original Gipsies "were a people differing nearly as much from the inhabitants of Scotland [and Europe generally] as the Indians did from the colonists settling in America."* And I described the destiny of the two thus:—"In this they differ, that these Indians really die out, while the Gipsies are very prolific, and become invigorated by a mixture of the white blood; under the cover of which they gradually leave the tent and scatter themselves over and through society, enter into the various pursuits common to the ordinary natives, and become lost to the observation of the rest of the population."† The people of the United States occupy, in this way, a very favourable position for forming a correct and dispassionate opinion on the subject of the Gipsies, who exist among them as they do in other countries. They are also very familiar with the idea of the "nationality of Europeans consisting merely in birth on the soil, . . . while their children might acquire or form a new nationality by being born and reared on another territory";‡ which is somewhat applicable to the formation of Gipsydom, by its draw-

* *Contributions, etc.*, p. 151.

† *History of the Gipsies* (1865), p. 54.

‡ *Contributions, etc.*, p. 162.

ing upon the blood of the white races and transmuting it into that of its own, like some mixed races in America.

It seems unnecessary to give the reasons for the Gipsies hiding from the world the fact of their belonging to the race, for these should occur, intuitively and instinctively, to others, without an explanation. Under any circumstances, the Gipsies are nothing if not secretive. The reconciliation between the two must come from the rest of the world, who should look upon "the blood," mixed as it is with that of others, as it emerged from its wild state, especially in Great Britain, since 1506, as "the baby of the family" among civilized peoples, however high in antiquity it may rank as a barbarous race. I have given Mrs. Carlyle as an instance of what I have been "fishing for" for many years, in the way of the acknowledgment of "the blood," however interesting it would have been to have had more particulars in regard to her case.

As the subject of the Gipsies, apart from the remnant of the race still in a wild state, presents little (and often nothing) that is obvious to the eye, it follows that the interest that attaches to it must be of a mental nature; making it necessary to treat it in the way I have done. It remains to be seen whether that interest can be created by this little publication, in connexion with preceding ones. It is a subject that has hitherto been greatly neglected by the world at large, owing apparently to its novelty, or its more or less abstract nature as it presents itself to some minds, however easy it is of being understood, on its merits, by others.

NEW YORK, 1st September, 1884.

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* These two articles "appeared in the form of a pamphlet, in 1880," as alluded to at page 12.

INTRODUCTION.

THE following articles, sent originally to the London monthly *Journal of Science*, are, I think, deserving of a better fate than allowed to remain in the pages of a magazine, whatever its nature or circulation. They are of too desultory a nature (as their dates indicate), or too little connected, to justify the title of *The Social Emancipation of the Gipsies*, but are rather illustrations of what I have been writing on that subject since December, 1857, as alluded to at page 14.

Perhaps the most remarkable phenomenon connected with the Gipsies is, that "the rest of the world, without any real investigation or knowledge, should have believed that 'ceasing to be Gipsies' has been brought about by a change of dress, character, habits, or ideas" (p. 14). I have, on various occasions, given the causes of this; and when alluding to them I wrote thus:—

"This feeling of conservative conventionalism has been characteristic of man in all ages, and under almost all circumstances; and has frequently strewn the ground leading to the advance of knowledge with every hateful passion. Conventionalism, in some form, is an essential element in society, or rather constitutes it, however it may change; and is a great good in itself, provided that it does not last too long or go too far, and is accompanied by the courtesy and candour that open the way to the entertainment, discussion, and reception of truth, whatever it may refer to. As regards social in-

tercourse, it is indispensable in civilized communities, and manifests itself more or less among savage and barbarous races, especially in relation to their religious or superstitious observances. Among civilized people, after many a battle, conventional beliefs, with little or no real investigation, may be said to be the mental condition of human nature; for which reason, if one's knowledge is limited to what is merely current, however much he may have been trained in it, or however much he may have acquired of it, it may still be said that, in the absence of originality of mind, he is little more than a 'common-place personage,' and often a 'bar in the way' to the development of every form of truth."*

Making every allowance for this inherent peculiarity of humanity, it should still be said that, with the variety of publications and societies, classes of people and kinds of readers in Great Britain to appeal to, there should be no difficulty in getting the subject of the Gipsies, in all its ramifications and bearings, thoroughly examined and treated with justice, and my assertion made good when I said:—

"There is nothing in the nature of things to prevent the Gipsy race in Scotland [and Great Britain generally] from acknowledging themselves publicly, since they think so highly of themselves in private; or our seeing 'Scottish Gipsy societies,' after the fashion of the day, when it would be a distinction to be a member of them, especially as the

* *Reminiscences*, p. 83.

race is to be found in all classes of society. If Dr. Gordon and Mrs. Carlyle thought so much of being 'members of the tribe,' people at large need not sneer at the idea. At least it is to be hoped, as I have said of Mrs. Carlyle, that 'the social proscription of the name and blood should be removed, and each member of the race as such treated according to his personal merits,' and all of them made honest Scotch men and Scotch women."*

As illustrative of what I have said of "leaving to others to look upon or associate with them as each member of the native race may see fit" (p. 16), I wrote thus to the Rev. James Copner, Vicar of Elstow, on the 19th of May, 1882†:—

"It appeals to every principle of fair play and abstract reason that a race that has been in Great Britain for 375

years must be considered in many respects British, whatever its origin, or whatever the habits of some of it may be. It would be very wrong to show and perpetuate a prejudice against the name, or blood as such, however little or however much there may be of it in the person possessing and claiming it. Everything else being equal, such a man, instead of having a prejudice entertained for him, is entitled to a greater respect than should be shown to another who labours under no such prejudice in regard to his blood. Apply this principle to Bunyan and he will stand higher than he has done."*

What is wanted in this matter is co-operation, for it seems unreasonable that all the trouble and expense connected with such a cause should fall upon one person, who is little able to bear both of them.

NEW YORK, 1st September, 1884.

* *The Gipsies as illustrated, etc.*, p. 11.

† *Ibid.* p. 8.

* *John Bunyan and the Gipsies*, p. 10.

THE DUKE OF ARGYLL'S "REIGN OF LAW," AND "UNITY OF NATURE."*

IN my *Contributions to Natural History, etc.*, published at Edinburgh and London in 1875, and with an appendix in 1880, there is an article entitled, *The Duke of Argyll on the Preservation of the Jews* (pp. 161-170), called forth by a remark in his *Reign of Law*, in which he said:—

"The case of the Gipsies has been referred to as somewhat parallel. But the facts of this case are doubtful and obscure, and such of them as we know involve conditions altogether dissimilar in kind."

To this I replied that "I should not imagine that he knows, personally, much of either, particularly the Gipsies. His remark is too short, vague, and obscure to admit of any comment being made on it. For a full discussion of the two questions I refer him to the *History of the Gipsies*, which was published a year before the first edition of the *Reign of Law* appeared; and two years before the fifth edition, in which corrections were made to meet criticisms on various matters treated in it. I may add that the subject of the Jews is not so well known to the world at large as to justify the many positive assertions that have been made in regard to them" (p. 164).

The same article was appended (pp. 38-47) to *The Scottish Churches and the Gipsies*, published in 1881. I have not seen any notice taken by

the Duke of what I wrote in reply to his remarks about the Jews and the Gipsies. In the appendix to *Contributions, etc.*, under the heading of *The Endowment of Research*, I said:—

"On the face of it one would say that the Duke would *not* do any of the following things:—*1st*, maintain as true what he does not believe to be so; *2d*, advance as truth what he does not know to be fact or fable; *3d*, maintain a personal or popular dogma as a truth until the contrary is demonstrated; *4th*, refuse to acknowledge that any position taken up by him is unsound on its being proved to be so, or that there is no reasonable foundation for it; and *5th*, allow his opinion to influence others on any subject he may have maintained after it has been proved to be fallacious" (p. 199).

The position taken up by the Duke in regard to this matter is as follows:—"It is not surprising, therefore, that the preservation of the Jews . . . is tacitly assumed by many persons to come strictly within the category of miraculous events." To this I replied thus:—"Why should that be *assumed*, tacitly or otherwise? What if it is only a 'vulgar error,' started by some person now unknown, and echoed by others after him?" (p. 162). The Duke further said that the preservation of the Jews is "a striking illustration how a departure from the 'ordinary course of nature' may be effected through the instrumentality of means which are natural and comprehensible."

In the article, I went very fully

* Dated 26th February, and printed in April, 1884.

into this subject, and among other things said that

"The isolation of the Jews is in exact harmony with the customs and genius of that part of the world where they originated and had their existence as a people; and which has been increased immeasurably by the special genius of their nation, from the call of Abraham, that it was to exist distinct from all others, and continue so for ever. And the Jews have been so persecuted or disliked by other nations, that they have never, as a people, had the opportunity of 'amalgamating and becoming lost among others,' assuming that they ever had the wish to do it" (p. 163). "I have discussed the subject pretty fully in the work, showing that the existence of the Jews since the dispersion is in exact harmony with every natural law, and that it would have been a miracle had they ceased to be Jews, and become anything else than what they are to-day, and that there is no analogy between their history and that of any European nation" (p. 161), and particularly owing to them all being "children of Abraham and Sarah." "Paradoxical as it may appear, the way to preserve the existence of a people is to scatter it, provided it is a race totally distinct from those among whom it may be cast, and has inherent peculiarities calculated to keep it separate from others; and more especially if it is also persecuted or forbidden, or barely tolerated to live among others. Its idea of

nationality consists in its existing everywhere in general and nowhere in particular" (p. 162). "It is quite sufficient for the Christian to know that the Jews exist, and that they have fulfilled, and will yet fulfil, the prophecies that have been delivered in regard to them. . . . He should be more considerate in his estimate of what a miracle is, and not maintain that the existence of the Jews is one, for nothing having the decent appearance of an argument can be advanced in support of such a theory" (p. 164).

The preservation of the Jews, in common with that of the Gipsies, is a question of considerable importance, apart from it having been erroneously advanced as a "miracle" in support of Christianity. Neither is an exception to the reign of law but the strongest point, in relation to race or nationality, that could be advanced in support of it. The Duke says that his *Unity of Nature* is a continuation of his *Reign of Law*, as applicable to Christian theology. For this reason alone I think that the preservation of the Jews and Gipsies become subjects of not a little interest. In their discussion they should be taken up entirely on their merits, so that "preconceived opinions, prejudices, and dogmatisms" would be out of place in the treatment of them.

SIMSON'S "HISTORY OF THE GIPSIES."*

THIS work, edited by me, was ready for the press in 1858, and was published in Great Britain and the United States towards the end of 1865. When submitted to the American press I find that it was accompanied by the following circular:—

Herewith is respectfully submitted for criticism, a copy of a *History of the Gipsies*, just published, which, it is presumed, will prove, in some degree, a subject of interest, investigation, and discussion to the American people.

The pivot on which the real interest in the Gipsies, during the past, the present, and the future, turns, is the phenomenon of the occasional amalgamation of other blood with theirs,† their settlement, and the civilization, perpetuity, and increase of the people, maintaining their identity in the world, notwithstanding their having no religion peculiar to themselves, like the Jews. The principle, or rather fact, here involved, is evidently very difficult of comprehension by the British mind, owing principally, it may be said, to its practical unfamiliarity with the idea of two distinct races living on the same soil, the extreme prejudice against the Gipsies, and the consequent singular incredulity towards anything good or sensible that may emanate from them as a race. In America, the first-mentioned difficulty does not exist, while the distance from the location of the people principally described somewhat obviates the second and third.

There is also a general difficulty to be overcome in the way of the present volume, in its more peculiar characteristics, being allowed to pass current in the world—and which seems to be inherent in human nature—viz., a disinclination to believe anything new on a

subject which every one imagines he knows, or which no one is presumed to know. In conducting an inquiry like the one mentioned, a simple regard to facts is the sole legitimate object of contemplation; it not being even necessary to understand *why* or *how* a phenomenon exists, to believe that it *does* exist. For example: no one professes to understand how it is that the Jews exist in their scattered state, yet no one denies, or even doubts, their existence on that account. In the present volume, it may be said, that the reasons given for the existence of the Gipsies in a civilized state are amply sufficient to explain, connect, and substantiate the various facts discovered.

NEW YORK, 1866.

This should not prove without interest to a large part of English readers. It has been a matter of great surprise to me that in Great Britain there should have been, and should still be, such a strong aversion to examine, discuss, and do justice to this subject, which applies to a relatively-large body of people, whose blood for the most part is *not* Gipsy, but that of the ordinary one of the country. In *The Gipsies as illustrated by John Bunyan, Mrs. Carlyle, and Others*, published in 1883, I wrote as follows:—

"In my additions to the *History of the Gipsies* I think I presented every aspect in which the subject could be viewed. . . . I stated at great length, on these occasions, how the tribe acquired the names of the ordinary natives, how its blood got mixed, how it gradually swarmed from the tent and progressed, how it maintained its identity and will do so for the future, and what it is that, in its essence, constitutes a Gipsy, as distinguished from the nationality or family of other people" (p. 27).

* Dated 25th March, and printed in May, 1884.

† I should have said "*frequent* amalgamation."

SIMSON'S "CONTRIBUTIONS TO NATURAL
HISTORY, ETC."*

THE American edition of this work was prefaced by a publisher's note, dated 15th August, 1878, containing the following :—

This work was stereotyped and printed in this city in 1875, but allowed to remain in sheets till now, for various reasons, among which was the dullness in the book trade and in business generally. An edition, however, was published in Great Britain from duplicates of the plates. All of the subjects treated are of a permanent nature and interest, even including John Stuart Mill as a representative man. The book has gained greatly by the delay, inasmuch as it now contains an appendix of comments on British criticisms, and in further elucidation of the questions discussed.

The work was set up in its present form for reasons satisfactory to the author. The only part of it that has appeared anywhere before is about 26 pages, published in London, in *Land and Water* and *Notes and Queries*, as explained at the bottom of each article; and an appeal to the Scottish Clergy (similarly marked), which was distributed privately in 1871.

The Publisher cannot help remarking that, in his opinion, justice has not apparently been done to this book in Great Britain; as if the evidence gathered in America were not sufficient to satisfy the press there, or, it may be, because it interferes with, or sets aside, its ideas regarding the matters and persons under investigation.

The copies given to the press were accompanied by the following circular, dated 2d September, of the same year :—

The Publisher of *Contributions to Natural History and Papers on Other Subjects*, while respectfully submitting the work for a full and, above all, a candid review (whatever it may be), begs to be allowed to remark that he considers it, taking it all in all, such a production as comes under the description given by Professor Huxley, when he said, "It is given to few to add to the store of knowledge, to strike new springs of thought, or shape new forms of beauty"; and that, like all such, it presents a claim upon the press for its influence in bringing it into notice, by removing the obstacles which books of great originality have invariably to encounter at first, whatever of permanent interest and value they may contain.

Most of the subjects discussed, as ordinarily understood, he thinks are somewhat novel and of considerable popular interest; but, as treated in this work, "live topics," of a very varied nature, constituting something outside of the general routine of daily thought and converse, and all the more attractive in consequence.

As American literature, the Publisher thinks the work has been very unfairly treated in Great Britain, as is obvious from the appendix in particular; apparently for the reason that it disposes of many popular ideas as regards subjects and authorities, which of itself unfortunately seems to be an offense to the very conservative state of society and cast of thought existing there. The matter contained in the book, and the way in which it has been brought forward, present so much interest common to the people of both countries, that it is impossible to separate them; which makes it all the more necessary that the various subjects under consideration should be investigated and decided by a tribunal in which no

* Dated 21st April, 1884.

national, local, or personal influences should find a place. On this account alone it is believed that the publication will not be without interest to the press of the United States.

Another circular was issued shortly thereafter containing the following:—

The accompanying pamphlet, descriptive of Simson's *History of the Gipsies*, and *Contributions to Natural History, and Papers on Other Subjects*, is intended to give an intelligible view of these very original works, the latter of which has just been published.

The subjects written of in *Contributions, etc.*, are various, and more or less interesting to many kinds of readers; and are not of a temporary or evanescent nature, but such as will last and always be fresh. And for that reason it is suggested that the present communication should be carefully preserved for reference. The very minute index in both books will greatly facilitate their being perused or referred to at any time, and especially as a relaxation from severe studies.

The article on the *Social Emancipation of the Gipsies* is a special appeal to the Scottish Churches, with reference to the acknowledgment of a pretty numerous body of people inhabiting Scotland—the more or less mixed descendants of the Gipsies that arrived about the beginning of the sixteenth century, and are now to be found there in almost every sphere of life, and in the United States as well as in other countries: which circumstances give the subject an importance that could not well attach to it were the *race*, as is generally believed, confined to people strolling over the world, in the condition popularly understood of the Gipsies. And it is believed that what is said of the Jews and John Bunyan cannot fail to interest the Christian reader generally.

Among the subjects discussed in the *Natural History* part of the book is, that Snakes—both *oviparous* and *viviparous*—swallow their young for their protection; that is, open their mouths and allow them to enter the chamber that contained them while in the eggs. This is a question that has been in dispute since White of Selborne brought it into prominent notice more

than a century ago, and yet it is a fact that can be ascertained on the outskirts of almost any village or town in America; while it is also demonstrated in this work that young snakes found in the inside of a mother-snake, *disengaged from the eggs*, must have been so swallowed.

With reference to the Gipsies, I said in *Contributions, etc.*:—

"In my addition to the work I showed, fully and elaborately, how the tribe exist and perpetuate their existence, in a mixed, settled, and more or less civilized state; and that 'so prolific has the race been that there cannot be less than 250,000 Gipsies of all castes, colours, characters, occupations, degrees of education, culture, and position in life, in the British Isles alone, and possibly double that number.' The subject of the Gipsies stands thus on an entirely different footing from what has hitherto been believed of it. The idea is novel, but why should anything merely because it is novel be tacitly or actually proscribed; to say nothing of those amenities and courtesies that are supposed to be observed in the republic of letters, and particularly between those of the two Continents?" (p. 111). "Still, in England, there is that sense of dignity and honourable dealing among high-class, high-toned journals, that if they do not entertain, or do justice to, the book (or rather to the subjects discussed in it) they will not abuse it. And besides that, there is a strong conservative feeling peculiar to most of them, that impels them to be careful in regard to what they introduce to their readers; which is a great drawback to anything novel or original, whatever its truth or attraction, being given to the world through their pages. But as all of the subjects treated are of a permanent nature and interest, the work can wait till it suits the convenience or pleasure of these journals to take it up, after it has become more conventional to do so than seems to be the case at present" (p. 205).

These extracts, I hope, will not prove uninteresting to the English reader generally, as they specially apply to British subjects that "are not of a temporary or evanescent nature, but such as will last and always be fresh."

THE SOCIAL EMANCIPATION OF THE GIPSIES.

I.*

ONE of the most remarkable phenomena connected with the Gipsies is the way in which they have managed to throw around themselves, in the minds of others, a sense of their non-existence, as applicable to their race outside of the tented stock, or what are popularly understood to be Gipsies. Perhaps a still more remarkable phenomenon is, that the rest of the world, without any real investigation or knowledge, should have believed that "ceasing to be Gipsies" has been brought about by a change of dress, character, habits, or ideas. The fact of the human faculties being so limited in their nature and power as to require a close and long training for any of the specialties in life, should have prevented intelligent people from offering an opinion in regard to a subject about which they know little or nothing, and believing that their not knowing of the existence of a subject is a proof of its non-existence. In that respect I wrote, in *Contributions to Natural History, and Papers on Other Subjects*, as follows:—

"In these days, on the subject of natural history among others, we stand greatly in need of Bacon's philosophy, which might be called common sense systematized and refined, having for its object the finding of facts, and tracing them to their roots, or from their roots through their various ramifications; which constitute the philosophy of any question" (p. 3). And with reference to a writer in *Blackwood's Magazine*,

for May, 1866:—"What astonishes me the most in connexion with the subject of the Gipsies is that writers, like the present one, should dogmatize so positively on what are, in reality, matters of fact, of which they apparently know nothing; which can hardly be said of any other subject of which the mind takes cognizance" (p. 154).

My first contribution to the "Social Emancipation of the Gipsies" appeared in *Notes and Queries*, on the 12th December, 1857. Thereafter I published on this subject as follows:—

1st. *A History of the Gipsies*, with a disquisition on the past, present, and future of the race, in 1865; 2d, a tract, in 1871, addressed to the Scottish Churches; 3d, *Contributions to Natural History, etc.*, in 1875, and again with an appendix in 1880; 4th, *The Scottish Churches and the Gipsies*,* in 1881, containing the following articles from *Contributions, etc.*—*The Scottish Churches and the Social Emancipation of the Gipsies*, *Was John Bunyan a Gipsy?* and *The Duke of Argyll on the Preservation of the Jews*; and *The English Universities and John Bunyan*, and the *Encyclopædia Britannica and the Gipsies*, which appeared in the form of a pamphlet in 1880,† as well as

* In *The Scottish Churches and the Gipsies* I very fully reviewed Mr. Francis H. Groome, the writer of the article on the Gipsies in the *Encyclopædia Britannica* (pp. 7-19), in addition to what has been said of him at page 27.

† This is hereto attached. The subsequent publications mentioned go further

* Dated 22d May, 1884.

an article entitled, *John Bunyan and the Gipsies*, that was printed in *Notes and Queries*, on the 27th March, 1875; 5th, *Reminiscences of Childhood at Inverkeithing, or Life at a Lazaretto*, in 1882, containing an appendix on the Gipsies; 6th, *John Bunyan and the Gipsies*, in 1882, in which Mr. Charles G. Leland was fully reviewed; 7th, *Was John Bunyan a Gipsy?* addressed to the Students of the Universities, in 1882*; and 8th, *The Gipsies as*

into the question of Bunyan's nationality, with reference to the discovery by the Rev. John Brown, the occupant of his pulpit, that an ancestor, in 1542, was called William Bonyon; whose ancestor, judging from the name, must have entered England with William the Conqueror, so that the descent of the immortal dreamer was "the 'noblest and most honoured' of all the families in the land" (!) as is frequently maintained in regard to the Norman addition to the British population. Instead of that, Bunyan told us that his "descent" was "well known to many," so that there never was any occasion to question it; and that it was "of a low and inconsiderable generation," his "father's house being of that rank that is meanest and most despised of all the families in the land," and "not of the Israelites," but "tinkers," that is, Gipsies of mixed blood. The language used by Bunyan on this occasion I have described as "in harmony with that of the population at large," but that "he doubtless had the feelings peculiar to all of the tribe, with reference to their origin and race" (*His.*, p. 511).

* In this publication I have discussed very fully what the Rev. John Brown, of Bedford, has advanced in regard to Bunyan's descent and nationality. There it will be seen that William Bonyon (who died in 1542) and his wife were "apparently ordinary English people," and that their son Thomas or his male heir most likely "married a Gipsy while he kept his little wayside public-house, leading to their issue being turned into the Gipsy current in society" (p. 19). In the course of several generations the descent, as a matter of feelings and associations, would be that of the Gipsy connexion exclusively. Still it is probable that if the name Bonyon indicated a Norman origin, there was that blood in Bunyan's veins, as there was Knox and Welsh blood in Mrs. Carlyle, in addition to her Gipsy blood.

illustrated by John Bunyan, Mrs. Carlyle, and Others, in 1883.

Notwithstanding all I have published in Great Britain on this subject since December, 1857, it would appear that no one has shown a disposition to take it up, illustrating what I wrote in the *Journal of Science* for May:—"It has been a matter of great surprise to me that in Great Britain there should have been, and should still be, such a strong aversion to examine, discuss, and do justice to this subject, which applies to a relatively-large body of people, whose blood for the most part is *not* Gipsy, but that of the ordinary one of the country" (p. 11). I think I anticipated the difficulty in the *History of the Gipsies*, and certainly in *Contributions, etc.*, when I said:—

"I am well aware of the difficulties attending the reception of new facts and ideas, which are apt to bewilder and bore people whose judgments have never been really cultivated. The general and sometimes almost involuntary aversion to receive them is somewhat like the resistance made to a suit at law to dispossess people of their properties, to say nothing of the timidity of many to commit themselves to what might be, or what might be held by the public to be, 'vulgar errors'; but that is presumed, by the 'force of truth,' sooner or later to disappear" (p. 4).

My surprise is not lessened when I consider the number of journals, societies, and people in England devoted to such questions as would embrace the social emancipation of the Gipsies; the blood of which race has been worked into the "warp and woof" of humanity, although not acknowledged by the rest of the species, for reasons which I have given at length on so many occasions that it would be tiresome to collect and repeat them here, if space permitted of it, particularly if I am correct in what I, on a previous occasion, said, that "I think I presented every aspect in which the subject could be viewed" (p. 11).

The objection on the part of the

world to acknowledge the Gipsy blood, and the aversion on the part of "the blood," when mixed with that of others, to present itself for acknowledgment, seem to constitute the knot or "snarl" which requires adjusting. And yet this subject is well worthy of the attention of humanity, as a turning-point in history, viz.: the social emancipation of a people, or at least of an idea, that calls for little more trouble or expense, *on the part of the world*, than the "stroke of a pen," supported by the influence of such people or organs of society as the world regards as leaders in the realms of progress and thought. In *John Bunyan and the Gipsies*, published in 1882, I wrote as follows:—"Surely the strange and unfortunate Gipsy race and its various offshoots have not sinned beyond the forgiveness of the rest of their fellow-creatures, so that what represents a relatively-large body of British subjects cannot be acknowledged even by name; leaving to others to look upon or associate with them as each member of the native race may see fit" (p. 5).

On this subject I have appealed very fully to the press in Great Britain, the University men of England, and the students of the Universities, the English bishops, deans, and canons, the professors in the Universities, and the principals of the English great high-schools, and more especially to the Scotch Churches.

In *The Scottish Churches and the Gipsies* I wrote as follows:—

"Having pointed out *what* I think should be done, it may be necessary to say *how* it should be gone about. Thus I send copies of this publication to the Clerks of the Presbyteries with the request that they will circulate them among their brethren, office-bearers, hearers, and friends and acquaintances generally, and make the subject one of discussion on appropriate occasions" (p. 23).*

Nowadays we hear much about the "endowment of research," which does not appear to have been extended in any way to the subject of the Gipsies in regard to their history in the past, present, and future, and as applicable to respectable members of society, presenting no outward difference from the rest of the population, apparently for the reason of the great difficulty in making the subject conventional, as illustrated by the remark of a writer in *Blackwood's Magazine* for May, 1866, when he said:—"If an enterprising traveller gets starved to death in Australia, or frozen up at the North Pole, or eaten by the natives in Central Africa, at least he reaps the glory of the venture. But to penetrate into Gipsydom . . . offers no sort of honour or credit by way of reward" (*Con.*, p. 153).

* I intend to distribute the present publication pretty freely over the Continent, for the Gipsies exist in all the countries of Europe very much as they do in Scotland and Great Britain generally.

II.†

ON the subject of the Gipsies, the author of the *History of the Gipsies* said that "many of the families of the farmers looked forward to the expected visits of the merry Gipsies with pleasure, and regretted their departure" (p. 226); and that "when

not involved in quarrels with the Gipsies, our country people, with the exception of a considerable portion of the land-owners, were, and are even yet, rather fond of the *superior* families of the *nomadic* class of these people than otherwise" (p. 284); as illustrated by the intercourse between his relations and the tribe generally.

* Dated 11th June, 1884.

This was partly confirmed by Thomas Carlyle when he told Mr. Charles G. Leland that "they're not altogether so bad a people as many think. In Scotland we used to see many of them. I'll not say that they were not rovers and reivers, but they could be honest at times. The country folk feared them, but those who made friends with them had no cause to complain of their conduct." This was the more striking when we remember that, "with a few exceptions, he seems to have had little favourable to say of any one outside of the very narrow circle of his nearest blood relations." The extreme sentiment of antipathy that could have been expressed by an ordinary native, who had never had any intimate associations with the race, would have been, "Hang and bury the old vagabond Matthew Baillie," while we have Mrs. Carlyle saying of him that he was "a thorough gentleman in his way"; but she laid too much stress on his "always leaving the saddle and bridle" when he stole horses, for he would have been a fool had he taken such tell-tale things. In the *History of the Gipsies* are given some interesting descriptions of Scottish Gipsy chiefs of the old school, showing that, *in their way*, they were not only "thorough gentlemen," but noblemen, like Captain Gordon, when at the North Queensferry, for "frequently he hired boats and visited the islands in the Forth and adjacent coasts, like a gentleman of pleasure. On one occasion he paid no less than a guinea, with brandy and eatables *ad libitum*, to be rowed over to Inchcolm, a distance of four miles" (p. 172).

I have admitted that I believed that Mrs. Carlyle, the granddaughter of the "young and beautiful Miss Baillie," in an impulsive moment, told her husband that she was "a member of the tribe." Did that lead to the indifference and apparently harsh treatment which he showed her? She even showed "the blood"

in her appearance, if I remember correctly what a writer said of her. In her devotion to her lord—becoming almost his slave—she illustrated what I said of Gipsy women generally, that they "are not apt to usurp the rights of the rajahs; they will even 'work the nails off their fingers' to make them feel comfortable" (*Dis.*, p. 380). How keenly she showed her affinity and sympathy with "the blood" when she said that the "something of the Gipsy" in the appearance of Tennyson was for her "perfectly charming." And it was believed by her, and her uncle's family at Liverpool, that Mary Yorkston, the wife of her hero Matthew Baillie, was the original of Meg Merriels, while that was Jean Gordon.*

What I have written shows that the subject of the Gipsies requires a thorough investigation on its merits, and not according to preconceived opinions and popular impressions. The question at issue is, What has become of this free, vigorous, and prolific Gipsy blood that entered Great Britain not later than 1506? Considering that "the blood" has been looked upon as little better than that of reptiles, it should not

* In *The Gipsies as illustrated by John Bunyan, Mrs. Carlyle, and Others*, I wrote as follows:—

"Mrs. Carlyle's case is interesting, however indefinite may be its meaning in the absence of her pedigree from the grandniece of Matthew Baillie, or her progenitor William Baillie, the father of Matthew, and a history of the subsequent links to her birth and rearing" (p. 28).

And in *The Scottish Churches and the Gipsies* I wrote thus:—

"To some people, with so little to look at, and so much that is abstract, the question may, at first, present an aspect of a 'labyrinth of difficulties'; but in course of time the idea will appear in the form of what is or has been embodied or personified; and become like much of our knowledge that does not require an effort of the intellect to comprehend and receive it, but is accepted, 'not as a matter of inquiry or evidence, but merely something floating in the air,' like any popular idea" (p. 23).

have been held that, in any way whatever, it has "ceased to be Gipsy" in its descent, in its more or less pure condition, or affiliated relation with that of the ordinary natives. For apart from the facts of the question, it does not appear, intuitively and instinctively, that it could have done so.*

In October, 1865, I said, in an introductory note to the *History of the Gipsies*, that the subject "has a very important bearing on the . . . development of historical and moral science." In *Was John Bunyan a Gipsy? . . . addressed to the Students of the Universities*, I wrote thus:—

"This subject does not in any way clash with what is generally held in dispute among men, but touches many traits of their common humanity. Its investigation illustrates the laws of evidence on whatever subject to which evidence may be applicable—that all questions should be settled by facts, and not by suppositions; and that no one has a right to maintain capriciously that anything is a truth until it is proved to be an untruth." "And the human faculties being so limited in their powers, even when trained from early youth, it will be, at the best, a difficult matter to get the subject of the Gipsies under—

* I have explained and illustrated this subject on many occasions, and in a variety of ways, of which the following, in *The Scottish Churches and the Gipsies*, is an example in its most restricted and simplest form:—

"Assimilation in habits and general ideas will not solve the question, for it is an easy matter for people in England to hold that they are members of this peculiar race or tribe, which entered the country so recently as the time of Henry VIII.; a very short time for a race, as a race, so different from the native one, and so antagonistic to it, to have existed there" (p. 14).

Among my many surprises connected with this matter, perhaps the greatest is that *All the Year Round*, under Dickens's management, with the *History of the Gipsies* before it, should have said that, "We may be excused if we somewhat doubt the accuracy of statements which cannot be proved by any modern methods known to us."—(17th March, 1866).

stood; while it appears to be a desperate effort to get people beyond a certain age, or of a peculiar mind or training, to make anything of it, or even to listen to the mention of it, which almost seems to be offensive to them" (p. 4). "To get this subject completely before the British public would resemble the recovery of a lost art, or the discovery of a new one" (p. 7).

In *The Scottish Churches and the Gipsies* I wrote as follows:—

"To Clergymen especially the subject of the Gipsies is of importance, were it only as illustrative of the laws of evidence. Christianity itself is not a religion that 'somehow' supplanted another, and became established, and by virtue thereof maintains itself in the world, as other religions have done. In one of its aspects it is an historical fact; in the evidence of which students are carefully trained. And it is a peculiarity of such knowledge, when acquired in a systematic and enlightened manner, that it can be applied to discuss and settle other questions that can be considered from a somewhat similar standpoint. In that respect the appearance of the Gipsy race in Scotland, and its continuance there till now, in the condition described, are simply historical, ethnological, and social phenomena. . . . Before we can expect the Gipsies to acknowledge themselves, we must prepare a place for them, in the good-will and respect of society, and admit them to be 'a people which were no people'" (p. 23).

In a private letter to the editor of the *Journal of Science* I said, in regard to this subject, that "I have been out of pocket not less than a thousand pounds, so that I can say that I have been a 'martyr to science,' for although I have not 'shed blood' in the cause, I have spent of my 'substance' what would be very valuable to me now"; and in an accompanying article, that "notwithstanding all I have published in Great Britain on this subject since December, 1857, it would appear that no one has shown a disposition to take it up" (p. 15).

This accounts for, if it does not

justify, my language in the appendix to my *Reminiscences of Childhood at Inverkeithing, or Life at a Lazzaretto*, when I wrote as follows:—

“I have spent too much money, and have had too much trouble, in connexion with this matter; and it is time, after this and previous appeals to those living in Great Britain, that it should be taken off my hands. . . . Moreover they should not permit it to be said that any of their battles should be fought exclusively by one of themselves

(and at his expense), thirty years absent, and three thousand miles distant from them; or that they shirk responsibilities of any kind” (p. 84).

When I took up this question in 1857 I had an idea that I would meet with little sympathy on the part of the world generally; but not so little as I have experienced. And yet it would have pleased me to have had to thank some one, on however trifling an occasion.

THE ENGLISH UNIVERSITIES AND JOHN BUNYAN.

MR. JAMES ANTHONY FROUDE, in his recent work on Bunyan, describes him as

"A man whose writings have for two centuries affected the spiritual opinions of the English race in every part of the world more powerfully than any book or books, except the Bible."

Such a man may well be called a worthy of the highest order, whose memory should be held in everlasting remembrance. The interest attaching to such a character must be pre-eminently great, not only as regards the religious teachings of his works, in their influence on the mind, life and destiny of man in all ages, but also as illustrative of the purity of the English language in the latter half of the seventeenth century.

Of the personal history of this singular man, it may be said that we know almost nothing beyond the little he told us himself. Part of it, with which Mr. Froude begins his book, is the following :—

"I was of a low and inconsiderable generation, my father's house being of that rank that is meanest and most despised of all the families in the land." And further on, that "he and his wife came together, as poor as poor might

be, not having so much household stuff as a dish or a spoon between them."

Of whom does Bunyan speak here? He was doubtless at least well acquainted with the Gipsies, and yet he says that *he* was of the "*meanest and most despised* of all the families in the land."* Could that possibly apply to any other than the Gipsies, who arrived in Great Britain not later than 1506; from which time to the birth of Bunyan, in 1628, there had doubtless been six generations of the race born in the land. That is a question on which Mr. Froude, in his highly conventional work, offers no opinion, while he entirely passes over the following :—

"Another thought came into my mind, and that was, whether we were of the Israelites or no? For finding in the Scriptures that they were once the peculiar people of God, thought I, if I were one of this race my soul must needs be happy. Now, again, I found within me

* He makes allusion to the Gipsies in the following passage in *Grace Abounding* :—"I often, when these temptations had been with force upon me, did compare myself to the case of a child whom some Gipsy hath took up in her arms, and is carrying from friend and country."

a great longing to be resolved about this question, but could not tell how I should. At last I asked my father of it, who told me, No, we were not."*

It is hardly possible, it might even be said to be morally impossible, that a man of Bunyan's common sense could have asked himself such a question, and taken so much trouble to solve it, and then gravely put it almost in the beginning of his Autobiography, if he had been one of the *common* natives of England. Saying that he was not a Gipsy, but a tinker, (which in itself was *prima facie* evidence of his having been a Gipsy of mixed blood,) was inexcusable in Lord Macaulay, as I have shown in the *Disquisition on the Gipsies* (p. 507); and Mr. Froude's shirking the interesting and important question of Bunyan's nationality becomes highly reprehensible, after all I had written on the subject, as alluded to in the accompanying article, entitled *The Encyclopædia Britannica and the Gipsies*.

Literature has its amenities and courtesies, which no one is privileged to disregard; any more than he would a demurrer or an injunction in law, which act as a complete 'estoppel' in a case until they are argued and removed. And no more in literature than in law can a question of fact be begged or settled by a supposition; especially in the face of direct and circumstantial evidence proving the contrary. Matters of fact must be proved. And

* "I have heard the same question put by Gipsy lads to their parent (a very much mixed Gipsy), and it was answered thus:—'We must have been among the Jews, as some of our ceremonies are like theirs.' . . . Such a question is entertained by the Gipsies even at the present day; for they naturally think of the Jews, and wonder whether, after all, their race may not, at some time, have been connected with them" (*Dis.*, p. 511).

"Hence, as the tribe is an enigma to itself, no less than to others, the question, and the great trouble to solve it, on John Bunyan's part, to ascertain whether he was a Jew" (*Con.*, p. 157).

what proof is there that Bunyan was not a Gipsy, but an ordinary native of England? That question, indeed, admits of no argument; and if any one disputes the assertion, he has the opportunity of trying to make good his position. In the Appendix to *Contributions*, I said:—

"Many people, of whom better things could be expected, especially in regard to crude popular beliefs, of long standing, but not religious in their nature, practically maintain, with the most complacent assurance and sincerity, the negative unless the affirmative can be proved, or *vice versa*; which is no proof of, and does not even affect, the question either way; for the negative or the affirmative may be true, irrespective of the ignorance and denial, or the knowledge and assertion of people interesting themselves in the questions at issue" (*Con.*, p. 203).

No one in writing or speaking of Bunyan should be guilty of the ungraciousness of claiming him to have been an ordinary native of England, and not a Gipsy, merely because he chooses to do so; whatever support he may find in the loose and uninformed popular opinion to that effect. If, in disregard of the rights of others, he arbitrarily *appropriates things* as he *expresses opinions*, he would soon get himself into trouble. Negatives generally cannot be proved,* but affirmatives always may, but not by suppositions. If Bunyan's nationality can be settled by a supposition, there are doubtless other questions that can be decided in the same way; in which case it would be interesting to have them

* It is generally asserted that "negatives cannot be proved," which is not strictly correct; for the evidence in regard to Bunyan decidedly proves that he was *not* what is called an ordinary native of England. In the article entitled *The Endowment of Research*, I have said that "It is a law in literature, indeed it is common sense, that if nothing can be said in favour of one of two hypotheses, and everything in favour of the other, the latter must be accepted as the truth; and this we have in the one that Bunyan was a Gipsy" (*Con.*, p. 202).

arranged alphabetically for the facility of reference. I have said:—

"Indeed, it may be asserted that such a person has no moral right, not merely to publicly or privately express an opinion on a great variety of subjects, but even to entertain one, unless he has thoroughly examined them, or had it done for him" (*Com.*, p. 204).

The heading of this Paper conveys the idea that it is intended for the Universities of England, and for all connected and who have been connected with them; representing a part of the population of England who are presumed to have been taught to reason correctly, and appreciate discussion; and who will be above the vulgar prejudice of objecting to it being said that Bunyan was a Gipsy, disregardless of evidence to that effect. I assume that, as a class, they have the intellectual and moral constitution to throw off the prejudice of their countrymen at large against the subject of the Gipsies, and will do justice to it, in all its bearings, after it has been fairly placed before them; and that they will not "die Hindoos," with reference to the feeling of caste against the race of which Bunyan was a member. For it may well be said of him that

"He stands out from among all the men of the latter half of the seventeenth century, in all his solitary grandeur, a monument of the grace of God, and a prodigy of genius; . . . the first that is known to the world of eminent Gipsies, the prince of allegorists, and one of the most remarkable of men and Christians" (*Dis.*, p. 523).

To such as have not read what I have written at great length on the subject, I may say that being a Gipsy consists in blood and descent, irrespective of every consideration; that is, all who have the blood and have been brought up from infancy to know and acknowledge it, and have associated and (as a rule) married with such, belong to the tribe; whatever their

characters or positions in life, and colour, mixture of blood, or length of descent from the tented stock; and however averse to acknowledge the fact to the world at large, or even to others of the race, in consequence of the prejudice against the name, and the non-recognition, hitherto, by society of any member of the tribe. In Bunyan's time the objection to own the blood was much greater, for then it was hangable to be a Gipsy, by the law of Queen Elizabeth, and "felony without benefit if clergy" for "any person, being fourteen years, whether natural born subject or stranger, who had been seen in the fellowship of such persons, or disguised like them, and remained with them one month, at once, or at several times."

Of the philosophy of the existence of the Gipsy tribe I have said:—

"Each of them [the Gipsy and the Jew] has a peculiarly original soul, that is perfectly different from each other and others around them; a soul that passes as naturally and unavoidably into each succeeding generation of the respective races as does the soul of the English or any other race into each succeeding generation. For each considers his nation as abroad upon the face of the earth, which circumstance will preserve its existence amid all the revolutions to which ordinary nations are subject" (*Dis.*, p. 499).

"It is as natural for the Gipsies to exist in their scattered state as for other nations by the laws that preserve their identity; and although their history may be termed remarkable, it is in no sense of the word miraculous, notwithstanding the superstitious ideas held by many of the Gipsies on that head, in common with the Jews regarding their history" (*Dis.*, p. 534).

"If they have no religion peculiar to themselves to assist in holding them together, like the Jews, they have that which is exclusively theirs—language and signs—about which there are no such occasions to quarrel, as in the affair of a religious creed. Indeed, the Gipsy race stands towards religions as the Christian religion does towards races" (*Dis.*, p. 475).

"The prejudice of their fellow-creatures is a sufficiently potent cause, in itself, to preserve the identity of the Gipsy tribe in the world. It has made it to resemble an essence, hermetically sealed. Keep it in that position, and it retains its inherent qualities undiminished; but uncork the vessel containing it, and it might (I do not say it *would*) evaporate among the surrounding elements" (*Dis.*, p. 534).

"Thus it is that Gipsydom is not a work of man's hand, nor a creed that is 'revealed from faith to faith;' but a work which has been written by the hand of God upon the heart of a family of mankind, and is reflected from the mind of one generation to that of another" (*Dis.*, p. 457).

Although he did not say plainly that he was a Gipsy, yet

"In mentioning that much of himself which he did, Bunyan doubtless imagined that the world understood, or would have understood, what he meant, and would, sooner or later, acknowledge the race to which he belonged. And yet it has remained in this unacknowledged state for two centuries since his time. How unreasonable it is to imagine that Bunyan should have said, in as many words, that he was a Gipsy, when the world generally is so apt to become fired with indignation, should we *now* say that he was one of the race" (*Dis.*, p. 517).

Bunyan might well have taken the great trouble he did to ascertain whether or not he was "of the Israelites," considering that the Gipsy language must have been spoken with great purity by his father's family (upwards of 250 years ago), including his mother and brothers and sisters (many of whom he probably had), and by the extensive ramification of his collateral relations; of none of whom has mention been made by any one. Living in or near the village of Elstow would imply a recent removal from the tent; so that the immortal dreamer was very nearly connected with the original or more primitive condition of his race.

In the *Disquisition* I have said:—

"John Bunyan has told us as much

of his history *as he dared to do*. It was a subject upon which, in some respects, he doubtless maintained a great reserve; for it cannot be supposed that a man occupying so prominent and popular a position, as a preacher and writer, and of so singular an origin, should have had no investigations made into his history, and that of his family; if not by his friends, at least by his enemies, who seemed to have been capable of doing anything to injure and discredit him. But, very probably, his being a tinker was, with friends and enemies, a circumstance so altogether discreditable as to render any investigation of the kind perfectly superfluous" (*Dis.*, p. 516).

There are two leading characteristics in the Gipsy race—reserve and impulsiveness—the first relating to the Gipsy proper, which we find in Bunyan; for as Mr. Froude says:—

"At this crisis (1645) Bunyan was, as he says, drawn to be a soldier; but it is extremely characteristic of him and the body to which he belonged, that he leaves us to guess on which side he served. He does not tell us himself."

"On his outward history, on his business and his fortunes with it, he is totally silent."

As illustrative of the subject on hand, I will give some more extracts from what I have published on it.

"The true position of the Gipsies is described as follows:—Here we have ethnology on its legs—a wild Oriental race dropt into the midst of all the nations of Europe, and legally and socially proscribed by them, yet drawing into their body much of the blood of other people and incorporating it with their own, and assimilating to the manners of the countries in which they live; sometimes threading their way by marriage through native families, and maintaining their identity, in a more or less mixed state, in the world, notwithstanding their having no religion peculiar to themselves, like the Jews. . . . There is in this subject, when fully explained, much to interest a variety of societies, classes of people, and kinds of readers, who cannot say when investigating it, that they do not find facts and arguments to demonstrate what is set forth, for the work contains a superabundance of such" (*Con.*, p. 112).

Of people who, without regard to investigation and evidence, have capriciously held that Bunyan was not a Gipsy, I have said that

"To gratify their own prejudices, people would degrade the illustrious dreamer, from being this great original, into being the off-scourings of all England. People imagine that they would degrade Bunyan by saying that he was a Gipsy. They degrade themselves who do not believe he was a Gipsy; they doubly degrade themselves who deny it" (*Dis.*, p. 535).

"To a candid and unprejudiced person, it should afford a relief, in thinking of the immortal dreamer, that he should have been a member of this singular race, emerging from a state of comparative barbarism, and struggling upwards, amid so many difficulties, rather than he should have been of the very lowest of our race; for in that case there is an originality and dignity connected with him personally that could not well attach to him in the event of his having belonged to the dregs of the common natives" (*Dis.*, p. 518).

In dealing with the Gipsies in general, and especially with the better classes of them, I have said :—

"It is this hereditary prejudice of centuries towards the name that constitutes the main difficulty in the way of recognition of these Gipsies by the world generally" (*Dis.*, p. 443).

"There is to be encountered, in the first place, the prejudice (I will not call it the hostility) of centuries, that has become a feeling of caste—the most difficult thing to grapple with. Yet no one can be blamed for that feeling; it is but the result of preceding causes or circumstances" (*Con.*, p. 155).

"In contemplating the subject of the Gipsies, we should have a regard for the facts of the question, and not be led by what we might, or might not, imagine of it; for the latter course would be characteristic of people having the moral and intellectual traits of children. The race might, to a certain extent, be judged analogously by what we know of other races; but that which is pre-eminently necessary is to judge of it by facts; for facts, in a matter like this, take precedence of everything. . . . The subject of two distinct races existing upon the same soil is not very

familiar to the mind of a British subject. To acquire a knowledge of such a phenomenon, he should visit certain parts of Europe, or Asia, or Africa, or the New World" (*Dis.*, p. 505).

And yet, great as is the prejudice against the Africans in the United States, it is limited in its nature; that is, it is confined to certain relations in life, and does not extend to denying their virtues or even their existence, as happens with the Gipsies in Europe, when in their habits they have assimilated with those that are generally termed natives of the soil.

In my *Disquisition and Contributions*, I have expatiated at some length on the means that should be adopted to improve the condition of the Gipsies generally; and from them I make the following extracts :—

"It is unnecessary to say, that in a part of the race we still find much that is wild, and barbarous, and roguish. The latter part of the Gipsy nation, whether settled or itinerant, must be reached indirectly, . . . for it does not serve much purpose to interfere too directly with them as Gipsies. We should bring a reflective influence to bear upon them, by holding up to their observation, some of their own race in respectable positions in life, and respected by the world as men, although not known to be Gipsies. . . . In this way the Gipsies of all classes would see that they are not outcasts; but that the prejudices which people entertain for them are applicable to their ways of life only, and not to their blood or descent, tribe or language. . . . There is hardly anything that can give a poor Gipsy greater pleasure than to tell him something about his people, and particularly should they be in a respectable position in life, and be attached to their nation" (*Dis.*, p. 529).

"The poor Gipsies know well that there are many of their race occupying respectable positions in life; perhaps they do not know many, or even any, of them personally, but they believe in it thoroughly. Still, they will deny it, at least hide it from strangers, for this reason among others, that it is a state to which their children, or even they

themselves, look forward, as ultimately awaiting them, in which they will manage to escape from the odium of their fellow creatures, which clings to them in their present condition. The fact of the poor travelling Gipsies knowing of such respectable settled Gipsies gives them a certain degree of respect in their own eyes, which leads them to repel any advance from the other race, let it come in almost whatever shape it may. The white race, as I have already said, is perfectly odious to them [for they know well the dreadful prejudice which it bears towards them]. This is exactly the position of the question. The more original kind of Gipsies feel that the prejudice which exists against the race to which they belong is such, that an intercourse cannot be maintained between them and the other inhabitants; or, if it does exist, it is of so clandestine a nature, that their appearance, and it may be their general habits, do not allow or lead them to indulge in it" (*Dis.*, p. 436).

"It is the Christian who should endeavour to have the prejudice against the name of Gipsy removed, so that every one of the race should freely own his blood to the other, and make it the basis of a kindly feeling and a bond of brotherhood all around the world" (*Dis.*, p. 534).

In an appeal which I made to the Scottish Clergy, on *The Social Emancipation of the Gipsies*, I said:—

"You will perceive at once the bearing that Bunyan's nationality will have on the raising up of the name of the Gipsy tribe. People will get accustomed and reconciled to the idea, and entertain a becoming respect for it, were it only on his account" (*Con.*, p. 158).

And in an article entitled, *The Endowment of Research*, I said:—

"Settling this question in the affirmative would resemble a decision in a supreme court of justice in a case that is representative of many others; and could not fail to have an immense influence on the raising up of the Gipsy tribe, to which Bunyan belonged" (*Con.*, p. 203).

Still, this will be no easy matter, for as I have already said:—

"The principal difficulties in the way of receiving him as a Gipsy are the

prejudice against the name, and the aversion, as well as the great difficulty, however willing, inherent in human nature, to adjust its ideas to a new state of things on a subject that should have been settled two centuries ago" (*Con.*, p. 202).

John Bunyan, as I have already said, is a worthy of the highest order, and it may well be asserted of him that

"It is showing a poor respect for Bunyan's memory, to deny him his nationality, to rob him of his birth-right, and attempt to make him out to have been that which he positively was not" (*Dis.*, p. 535).

"It is, therefore, very likely that there was not a drop of common English blood in Bunyan's veins. John Bunyan belongs to the world at large, and England is only entitled to the credit of the formation of his character" (*Dis.*, p. 519).

Of the *Pilgrim's Progress* Lord Macaulay wrote:—

"For magnificence, for pathos, for vehement exhortation, for subtle disquisition, for every purpose of the poet, the orator, and the divine, this homely dialect—the dialect of plain workingmen—was perfectly sufficient. There is no book in our literature on which we would so readily stake the fame of the old, unpolluted English language" as the *Pilgrim's Progress*; "no book which shows so well how rich that language is in its own proper wealth, and how little it has been improved by all that it has borrowed." "Though there were many clever men in England during the latter half of the seventeenth century, there were only two great creative minds. One of these minds produced the *Paradise Lost*; the other the *Pilgrim's Progress*."

In regard to a large part of the Gipsy race in Great Britain, living incognito, I have said:—

"All things considered, in what other position could the Gipsy race, in Scotland especially, be at the present day than that described? How can we imagine a race of people to act otherwise than hide themselves, if they could, from the odium that attaches to the name of Gipsy? . . . It necessarily follows that the race must remain shrouded in its

present mystery, unless some one, not of the race, should become acquainted with its history, and speak for it" (*Dis.*, p. 427).

"It is beyond doubt that there cannot be less than a quarter of a million of Gipsies in the British Isles, who are living under a grinding despotism of caste; a despotism so absolute and odious, that the people upon whom it bears cannot, as in Scotland, were it almost to save their lives, even say who they are" (*Dis.*, p. 440).

"This peculiar family of mankind has been fully three centuries and a half in the country, and it is high time that it should be acknowledged, in some form or other; high time, certainly, that we should know something about it" (*Dis.*, p. 529).

"In Europe the race has existed, in an unacknowledged state, for a greater length of time than the Jews dwelt in Egypt. And it is time that it should be introduced to the family of mankind, in its aspect of historical development" (*Dis.*, p. 532).

Of the difficulty in discovering, at the present day, in Scotland especially, who are Gipsies, I have said:—

"The reader may say, 'It must be a difficult matter to detect such mixed and educated Gipsies as those spoken of.' It is not only difficult, but outwardly impossible. Such Gipsies cannot even

tell each other, from their personal appearance; but they have signs, which they can use, if the others choose to respond to them" (*Dis.*, p. 428).—"The use of the Gipsy language is not the only, not even the principal, means of maintaining a knowledge of being Gipsies; perhaps it is altogether unnecessary; for the mere consciousness of the fact of being Gipsies, transmitted from generation to generation, and made the basis of marriages and the intimate associations of life, is in itself perfectly sufficient. . . . The ultimate test of a person being a Gipsy would be for another to catch the internal response of his mind to the question put to him as to the fact; or observe the workings of his heart in his contemplations of himself" (p. 506).

It is presumed that so purely an English subject as John Bunyan and the Gipsies in general will not prove of indifferent interest to the university men of England; whose academical training should be a guarantee that, in the discussion of it, they will at least see that "no denial or assertion is permitted unless it is accompanied by evidence or an argument in its favour" (*Con.*, p. 204). If they decline the responsibility, who else can be expected to assume it?

THE ENCYCLOPÆDIA BRITANNICA AND THE GIPSIES.*

HAVING written a good deal on the Gipsies, I looked with considerable curiosity to see what would be said of them in the new edition of the *Encyclopædia Britannica*; believing that a publication of that kind would not only be abreast of the age, but if possible in advance of it, on any subject of which it would take notice. I also considered that, while its writers would be allowed to show how their minds ran in their articles, it would be expected of them to give what others had said, and be as full, discriminating and impartial as the space at their command would admit of.

On turning to Mr. Francis H. Groome's article on the Gipsies I find the following:—"That hitherto the race has produced, outside the realm of music, none but mute geniuses is rather due to lack of education than of ability . . . and John Bunyan, from parish registers, does not appear to have had one drop of Gipsy blood." (Cf. *Notes and Queries*, 5th ser., Vol. II.)

This has reference to what, in reply to it, I wrote at great length in

Notes and Queries, of the 27th March, 1875, showing the utter unreasonableness in concluding that John Bunyan was not a Gipsy, because that in Bedfordshire there are records of baptisms, marriages and burials, between 1581 and 1645, of people of the same name (variously spelt) who evidently were *not* Gipsies.

Mr. Groome refers to *Simson's History of the Gipsies*. In that work there is given an interesting interview between its author and two Gipsies—a father and son—at St. Boswell's (pp. 309-318), to which I added a note containing the following:—"If the world wishes to know who John Bunyan really was, it can find him depicted in our author's visit to this Scottish Gipsy family; where it can also learn the meaning of Bunyan, at a time when Jews were legally excluded from England, taking so much trouble to ascertain whether he was of that race or not" (p. 313). And I gave a long argument on the subject (pp. 506-523). I also discussed the question at length in *Contributions to Natural History and Papers on Other Subjects* (pp. 157-160), Edinburgh, 1875; and in an appendix to the American

* Reprinted from the London *Weekly Review*, of the 26th June, 1880.

edition of 1878 (pp. 200–204), under the head of *The Endowment of Research*.

In my article in *Notes and Queries*, among other things, I wrote as follows:—"Hence the two writers specially alluded to conclude in triumph, and perhaps with a flourish of trumpets, that John Bunyan could not possibly have been a Gipsy, for the reason that others of the British race were of the same name; and, as a corollary, that no one bearing a British name can, under any circumstances, be a Gipsy!" and that "there is a great variety of native names among the race." I further answered the questions, "When, and for what purposes, and under what circumstances, did the Gipsies assume the Christian and surnames of Great Britain and Europe generally?" And I contrasted the extravagance of attempting to connect Bunyan with a "baronet and many respectable families" with what he said of himself:—"For my descent, it was, as is well known to many, of a low and inconsiderable generation; my father's house being of that rank that is meanest and most despised of all the families in the land." I also alluded to his "great longing to be resolved about this question," whether his family "were of the Israelites or no," and his father's emphatic decision, "No, we were not;" ideas utterly inconsistent with his having been an ordinary Englishman.

I can easily understand why writers, like the one in *The Book of the Bunyan Festival* and *The Sunday Magazine*, knowing "very little, if anything, of the subject," should "have set out with preconceived ideas, popular impressions, or suppositions and theories, and made their remarks dovetail into them;" but I cannot reconcile it with the responsibility attaching to a writer in the *Encyclopædia Britannica* that he should assert that "John Bunyan, from parish registers, does not

appear to have had one drop of Gipsy blood" (when the presumption is that "very likely there was not a drop of common English blood in Bunyan's veins"); quoting from such writers, and ignoring the full and circumstantial disposal which, I think, I made of their fancies, saying nothing of what I had written elsewhere, as mentioned.

Taking this as an illustration of the amazing lack of judgment (to say the least of it) on the part of Mr. Groome, it may be fairly said that it vitiates his entire article, excepting what he may have quoted correctly from people whose information or opinions may be deemed reliable; saying nothing of what he has, or may have, left out, whether owing to a faulty judgment, or because it did not coincide with the ideas of himself or friends [or the public generally].

Mr. Groome's article is in several respects deficient, and not "up to the times;" but it would take up too much room to discuss them all in this Paper. For one thing, he has not given us what may be called the philosophy of the Gipsy question, so as to make it intelligible and interesting to the world at large—that is, what is meant by the word "Gipsy," irrespective of the Gipsy's blood, appearance, mode of life, character, calling, circumstances, education, or creed, or what constitutes a Gipsy; and what it is that preserves the existence of the race individually and collectively, whatever the change that may have come, or may yet come, over their condition. His only allusion to their way of settlement and the mixture of their blood, is when he speaks of the Enclosure Acts driving the race to "the smoky suburbs of great towns, or at best the outskirts of some watering place;" and he adds:—"Here, surrounded by Gentiles, the younger generation forget the wisdom of the Egyptians, relinquish time-honoured customs, and, wed-

ding with the sons and daughters of the land [as, indeed, they sometimes do], widen the stream of Roman blood, and so diminish its depth." On the other hand, he says:—"In England we meet Gipsy Methodist preachers, actors, quack doctors, chimney sweeps, carpenters, factory hands," etc. But he makes no allusion to the vicissitudes attending the race as regards mixture of blood and change of habits or mode of life, from the days of Henry VIII. downwards. In the appendix alluded to I wrote as follows:—"The real interest, in the higher sense of the word, attaching to this people is centred in the relation in which it 'stands to others around it, with reference to intermarriage and the destiny of the mixed progeny, and that of the tribe generally,' especially in English-speaking countries" (p. 200). In my *Disquisition on the Gipsies* (published in 1865) I said:—"Apart from my own knowledge, I ask, Is it not a fact that, a few years ago, a pillar of the Scottish Church at Edinburgh, upon the occasion of founding a society for the reformation of the poor class of Scottish Gipsies, and frequently thereafter, said that he himself was a Gipsy?" (p. 405). This had reference to the late Rev. Dr. Robert Gordon, of the High Church, Edinburgh. In the face of that fact, I may ask, why object to it being said that John

Bunyan, two centuries previously, was a Gipsy; or why should not a question like that be fully and fairly considered in an age which is one of investigation?

In discussing the question, "Was John Bunyan a Gipsy?" I said in *Contributions*:—"It unfortunately happens that, owing to the peculiarity of their origin, and the prejudice of the rest of the population, the race hide the fact of their being Gipsies from the rest of the world as they acquire settled habits, or even leave the tent, so that they never get the credit of any good that may spring from them as a people" (p. 158).

In his *Chips from a German Workshop*, Professor Max Müller says:—"In order to discover truth, we must be truthful ourselves, and must welcome those who point out our errors as heartily as those who approve and confirm our discoveries."

Mr. Groome is full on the subject of the Gipsy language. In the *History of the Gipsies* I said:—"It would be well for the reader to consider what a *Gipsy* is, irrespective of the *language which he speaks*, for the *race comes before the speech* which it uses. . . . The language considered in itself, however interesting it may be, is a secondary consideration; it may ultimately disappear, while the people who now speak it will remain" (p. 292).



575 pp., Price Six Shillings.

SIMSON'S HISTORY OF THE GIPSIES.

NOTICES OF THE PRESS.

Notes and Queries.

"Messrs Sampson Low & Co. announce a volume, which, as the result of many years' research upon an interesting subject, is likely to be very popular. We mean a History of the Gipsies, etc." "We are somewhat startled by the author's assertion, 'that there cannot be less than 250,000 Gipsies, of all castes, colours, characters, occupations, degrees of education, culture, and position in life, in the British Isles alone, and possibly double that number.' Be that as it may, the Gipsy race and the Gipsy language are subjects of no ordinary interest, both socially and ethnologically; and the work before us—the result of much time, labour, and expense—is valuable as a contribution towards a complete history of this extraordinary people. The work is, for the most part, occupied with the Gipsies of Scotland; but Gipsydom is so much alike everywhere, that most of what is true of the Scottish Gipsy holds good of the rest of the race. The index to the present work is full, and most useful."

London Review.

"Gipsies are among the most singular people at present existing in the world, and fully deserve a greater amount of attention than they have received. Mr Walter Simson, in the work now under notice, lays before us a very comprehensive history of this strange race, from the earliest authentic records of their existence, or of their immigration into Europe, down to a comparatively recent period; and the annals which he commenced have been continued to the present time by the editor of the work, Mr James Simson." "The work is altogether very interesting, abounding in singular anecdotes and strange stories of these mysterious and romantic people, and exhibits, besides, a most creditable amount of research into the modes of life of a race hitherto very little known to the rest of the community amongst which they live."

British Quarterly.

"This is a singular book, full of curious investigations and theories, and giving a vast amount of information concerning the Arabs of the West. The writer thinks that the Gipsies had their origin in the mixed multitude who went out of Egypt with the Israelites, and who, instead of accompanying them to the Promised Land, went through Arabia to Hindustan. He thinks that, because John Bunyan was a tinker, he was almost certainly of Gipsy origin. It is, however, impossible for us here to discuss the theories of either author or editor. We may possibly, some day, devote an article to this strange people."

Eclectic Congregational Review.

"This is really a most interesting volume. We believe it is quite the most comprehensive account of these curious people, the Gipsies, with which we have met. We are disposed to appreciate the collection of facts very highly, but we fancy the present editor steps very needlessly beyond and beside the mark when he regards his subject

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as 'having a very important bearing on the conversion of the Jews, the advancement of Christianity generally, and the development of historical and moral science.' We quote these words, not at all for the purpose of depreciating the worth of the volume, but because, standing as they do in the preface, some readers might suppose they indicated a fanatical purpose in the writer. The reader must not be deterred by these slight idiosyncrasies and quite unnecessary interpolations. If the subject be interesting to him, he will find a great deal in the volume to keep his interest keenly alive. We are sure, therefore, that the author and editor of this volume have introduced us to a very curious subject; and, while the work contributes largely to that kind of investigation to which we have referred (the philological), we suppose many readers will be much more pleased in turning over its abundant stores of anecdote, of lawless depredation, of wild, roving adventure, of domestic ceremony and circumstance. It has even been supposed that the Gipsy will not civilize, Mr Simson evidently thinks that he will—that he has become civilized. His theory, in fact, is, that a Gipsy can be a Gipsy without living in a tent, or being a rogue. The volume before us is full of statements and matters as interesting, startling, and debatable, as that we have just quoted." "The editor says 'there cannot be less than a hundred thousand Gipsies in Scotland alone.' We imagine this must be an immense hyperbole." "It was, in fact, a singular Gipsy hunt Mr Simson was for many years keeping up. The results are undoubtedly curious, and this chapter (Language) will hold its place as one of the most singular documents we have as yet upon the matter." "As we had no idea of doing more than introducing this volume to the notice of our readers, we have, perhaps, said sufficient to convince them that it is really a very interesting work. The most complete, various, concise, and interesting document on the subject of Gipsy life."

Churchman.

"This is the most important and valuable contribution to the history of this mysterious tribe, or, at least, to their history in these islands, which we possess." "This volume is full of those facts without which all history is too conjectural to be of the least value. The writer has collected, with rare industry, and at the cost of much discomfort, and probably with some risk, traits of character, individual anecdotes, and fragments of speech, which will be of the utmost value to the historian and the philologist. But these are not the only persons who will resort to this volume, and who will pillage—with true Gipsy indifference to the rights of property—the stores of hair-breadth escapes, the wild adventures, and the sketches of life and manners which Mr Simson has accumulated. It will be a perfect storehouse for the novelist, and we feel sure that before long these anecdotes will make their appearance in other volumes than this one, which we have read with much delight. Had space permitted, we should have been glad to have given some extracts from this volume, and our readers would, no doubt, have been entertained with the anecdotes which are collected in these pages; but, of all things in the world, these snatches of personal adventure and of individual traits give but little idea of a book of this kind. To cull them is like presenting the audience with a brick as a specimen of a building of some architectural pretension. Moreover, we are bewildered to choose out of the abundance of the materials. The volume is important, simply regarded as history. It is a valuable contribution to philology, a storehouse of wild adventure and of anecdote, in which it is as rich as more pretentious collections; and from it the social economist will learn much of the manners of a people who live among us, but are not of us, and who constitute an element in our complex nationality, though unmingled with us as much as the Jews themselves who reside in our midst. The facts in it are stranger than fiction; and when we add that the notes of the writer were placed at the disposal

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of Sir Walter Scott, and that, in return, the great Magician of the North contributed to the completion of this volume, we have said enough to make others seek the pleasure which we experienced in reading it."

Edinburgh Herald.

"This, let us say it at once, is a work which is entitled to, and must command, very general if not universal attention. Many facts are stranger than fiction, and there are crowds of facts here which surpass in attractive interest and thrilling detail the wildest imaginings of the best writers of the so-called romantic school. For the first time, the history of these wandering tribes is submitted, and submitted with a fulness, a clearness, and a completeness which leave scarcely anything additional to be desired. . . . The result now is the entertaining and instructive volume at present before us—a work all the more valuable that the editor has well-nigh perfected it by a great variety of most interesting foot-notes to the original text, and an elaborate disquisition on the whole subject towards the close of the volume. . . . We might quote at any length in this way, so rich is the volume in traits of individual character. . . . The book, as we have already said, is one of great value, as full of interest as a high-class romance, and almost exhaustive of its subject."

Glasgow Herald.

"In the pages of the poet and the novelist, the arena of theatrical representation, and the atmosphere of nursery life, Gipsies have long found a place. They have been sung of by Burns, written of by Scott, reasoned about by Hogg, alluded to by Bulwer, and mentioned by Christopher North, whilst they have frequently served as amongst the most potent images which mothers and nurses could employ in frightening children into obedience. . . . A History of the Gipsies—the book in question—is a highly instructive, deeply interesting, and valuable work. It is mainly the production of an author who has not lived, unfortunately, to reap and enjoy the credit of his labour; but Mr James Simson has edited it carefully and well, and not only added numerous notes, but also an interesting introduction, and an able, well-written disquisition on the past, present, and future of Gipsydom. . . . The editor's preface and disquisition, indeed, touch upon various matters of deeper significance than those to which Mr Walter Simson has alluded. They are all deeply interesting, written of in a lucid style, and treated of in a manner that evinces considerable thought and power of argument. The whole volume, indeed, is one that should find ready acceptance with the public. It opens up a somewhat new branch of inquiry, contains material valuable to philologists, embraces many old extracts and documents of curious interest, and is richly stored with anecdotes and stories concerning the race of which it is a history. We cordially recommend the book, and have little doubt that it will meet with the favour which it deserves."

Aberdeen Journal.

"This is, in many respects, a complete work; and, considering the nature of the subject, it is a very interesting one. There is a good deal of adventure, incident, and anecdote, which give a popular cast to the book, and will ensure its being read."

Inverness Courier.

"Sir Walter Scott contributed to 'Blackwood's Magazine' a collection of anecdotes concerning the Gipsies, and the author of this volume followed up Sir Walter's communication with a series of articles on the same subject, which were also inserted in 'Blackwood.' Scott was delighted with his new ally; he wrote to encourage him in his researches, invited him to Abbotsford, and recommended him to undertake a

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history of the Gipsy race. Mr Simson did so, but, on the suggestion of his illustrious friend, he postponed the publication of his work. A gentleman of the same name has edited the MS., adding a preface, introduction, and notes, and a disquisition on the past, present, and future of Gipsydom, with a copious and excellent index. The result of the whole is a volume of 575 pages, and a mass of details concerning that moral puzzle. Most readers will feel grateful for the amount of information here collected."

Pall Mall Gazette.

"This thick and closely-printed volume is the production, in about equal parts, of the author and editor. The author's share. was withheld from publication during his lifetime chiefly from an apprehension of personal danger at the hands of the revengeful tribe. For him there are Gipsies everywhere. The terror was a fascination, and a pleasure also. To it we owe this curious collection of records, observations, and traditional anecdotes, which, grouped according to the districts to which they refer, and arranged with some regard to chronology, is here given under the title of 'A History of the Gipsies.' We are not surprised to learn that the author of 'Guy Mannering,' and 'Christopher North,' and others, to whom some of the stories concerning the Scottish Gipsies were communicated, thought highly of their value. They are circumstantial, well avouched, and imbued with the colour of the time and place to which they relate in an impressive degree."

Court Journal.

"Simson's History of the Gipsies is the best account yet published of this singular race. The book was written some years back, and elicited in MS. the approbation of Sir Walter Scott, no mean judge of the subject. It is a posthumous publication, but has received careful editorial supervision. The work, although learned, is exceedingly amusing, and deserves general perusal."

Newcastle Chronicle.

"Ethnologically, this is a work of scientific value. Even to the ordinary reader the book presents no slight attractions. Of such stories, well and pithily told, Mr Simson has provided full store; and in the fact that the majority of the anecdotes related are the result of personal communication with the subjects of them, an additional guarantee of their authenticity is afforded. From the earliest stage, which, as in the case of 'Dr Marigold,' is generally enacted on the Queen's highway, the leading features of the Gipsy character are minutely described, till comes that

'Last scene of all,

Which ends this strange, eventful history.'

The narrative throughout is fraught with amusement and instruction, for while the singular expedients to which the itinerant tribe sometimes resort in the prosecution of their predatory proceedings, it is impossible not to be struck by, and to admire, the higher principles of virtue which occasionally crop to the surface in the manners and customs of this singular race. Not the least important chapter in the volume is that devoted to the language of the Gipsies. Here some suitable food for philological digestion will be found. The text is copiously accompanied by foot-notes, preface, introduction, and a disquisition on the past, present, and future of Gipsydom, by the editor; and, to facilitate reference, a complete index is appended to the book. The work altogether is a most exhaustive one, and on the subject of Gipsydom it promises to become a high authority."

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NOTICES OF THE PRESS.

THE ENGLISH UNIVERSITIES AND JOHN BUNYAN, AND THE ENCYCLOPÆDIA BRITANNICA AND THE GIPSIES.

"In this pamphlet Mr. James Simson again does battle in support of his contention that Bunyan was a Gipsy—a thesis first promulgated by him in an elaborate work on the Gipsies, published in 1865. He is indignant at Mr. Froude for ignoring the discussion of the question in his recent biography of Bunyan, and he comments in strong terms on the dicta of Mr. Francis H. Groome, in the article 'Gipsies,' in the new edition of the *Encyclopædia Britannica*, that John Bunyan 'does not appear to have had one drop of Gipsy blood.'" "Mr. Simson's tractate will be perused with deep interest by all students of the customs and history of the Gipsies."—*Edinburgh Courant*, November 3, 1880.

"In this pamphlet Mr. James Simson, editor of *Simson's History of the Gipsies*, states his grounds for believing that John Bunyan was a Gipsy, and invokes the assistance of the Universities to investigate the matter and put it beyond the possibility of doubt. It may not matter much whether or not the 'immortal dreamer' was a Gipsy; and we do not think Mr. Simson attaches any great importance to the circumstance *per se*. What he aims at, we believe, is to stir up some interest in the Gipsy race, and this he thinks may be done were the public to have their sympathies awakened by the fact that John Bunyan was a descendant of it. By way of supplement, Mr. Simson criticises some statements made in an article in the *Encyclopædia Britannica* on the Gipsies. The curious in the subject of Gipsy lore will doubtless find in the pamphlet matter that will interest them."—*Perthshire Advertiser*, October 28, 1880.

"Mr. Simson suggests, and supports, on arguments that have the highest bearing on anthropological questions, the theory that John Bunyan was a Gipsy. The great secret that civilised Europe has even now amongst it a few individuals who are descended from a Hindoo race, and are capable, by reason of the fact that they have a particularly original soul of their own, to reconcile some of the difficulties between the eastern and the western schools of thought, may be the real future fact of modern anthropology. The difficulty is, of course, where and how to find the Gipsies. We have been much pleased with Mr. Simson's pamphlet. It is not every writer who has treated the subject in his philosophical manner; and we are glad to perceive that he strongly accents the fact that a person may be a Gipsy and yet be entirely ignorant [not absolutely so] of the Gipsy language. Evidently Mr. Simson has studied anthropological problems at first hand, and apart from the speculators who have regarded language as the first key to the science of man."—*Public Opinion*, October 15, 1880.

CHARLES WATERTON.

"That Mr. Simson had a duty—to himself as well as to the public—to perform in justifying his previous remarks about Charles Waterton, by writing this monograph, is unquestionable. Although it is a somewhat difficult task unsparingly to point out the mistakes and shortcomings of a man, when he can no longer defend himself, without seeming to be guilty of an offence against the old rule—*Nil nisi bonum de mortuis*—Mr. Simson may fairly claim credit for having adhered to the Shakespearian advice in regard to fault-finding; for, if he has extenuated nothing, he has set down naught in malice. The example of Charles Waterton, country gentleman and naturalist, may serve as a useful warning to students of natural history, by teaching them that only the most patient investigation and careful reflection can produce results that will be of real and permanent value to science. They have here the example of a man who had most excellent opportunities for such investigations, as well as the strongest taste for their pursuit, and who, by an exact and systematic method of study, might have made most important additions to our knowledge of natural history. But by inaccurate observation, by a certain looseness of statement, and by taking things for granted instead of personally verifying them, he has greatly diminished the value of his labours. Mr. Simson, though his task is to set right the unduly high estimate in which the squire of Walton Hall has been held as a man of science, shows an appreciation of the strong points of his character that completely takes away any appearance of censoriousness; and his work incidentally affords an interesting study of the man himself, who, in his personal life and his enthusiastic devotion to natural history, showed a strong individuality that is quite refreshing in this age of conventionalities."—*Aberdeen Journal*, August 30, 1880.

EVER since entering Great Britain, about the year 1506, the Gipsies have been drawing into their body the blood of the ordinary inhabitants and conforming to their ways ; and so prolific has the race been, that there cannot be less than 250,000 Gipsies of all castes, colours, characters, occupations, degrees of education, culture, and position in life, in the British Isles alone, and possibly double that number. There are many of the same race in the United States of America. Indeed, there have been Gipsies in America from nearly the first day of its settlement ; for many of the race were banished to the plantations, often for very trifling offences, and sometimes merely for being by "habit and repute Egyptians." But as the Gipsy race leaves the tent, and rises to civilization, it hides its nationality from the rest of the world, so great is the prejudice against the name of Gipsy. In Europe and America together, there cannot be less than 4,000,000 Gipsies in existence. John Bunyan, the author of the celebrated *Pilgrim's Progress*, was one of this singular people, as will be conclusively shown in the present work. The philosophy of the existence of the Jews, since the dispersion, will also be discussed and established in it.

When the "wonderful story" of the Gipsies is told, as it ought to be told, it constitutes a work of interest to many classes of readers, being a subject unique, distinct from, and unknown to, the rest of the human family. In the present work, the race has been treated of so fully and elaborately, in all its aspects, as in a great measure to fill and satisfy the mind, instead of being as heretofore, little better than a myth to the understanding of the most intelligent person.

The history of the Gipsies, when thus comprehensively treated, forms a study for the most advanced and cultivated mind, as well as for the youth whose intellectual and literary character is still to be formed ; and furnishes, among other things, a system of science not too abstract in its nature, and having for its subject-matter the strongest of human feelings and sympathies. The work also seeks to raise the name of Gipsy out of the dust, where it now lies ; while it has a very important bearing on the conversion of the Jews, the advancement of Christianity generally, and the development of historical and moral science.

LONDON, 10th October, 1865.

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EDITOR OF SIMSON'S "HISTORY OF THE GIPSIES."

OPINIONS OF THE PRESS.

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